MARYLAND
COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, JULY, 1846. Vol. 3.—No. 13.

"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

PROSPECTS OF COLOURED PEOPLE IN THE FREE STATES.

"JOHN RANDOLPH'S SLAVES.—The citizens of Randolph county, Ohio, are objecting to the project of a settlement there of John Randolph's negroes. The excitement among them is high, and it is said that force of arms will be used if necessary, to prevent it."—*Public Papers.*

Now it strikes us, that the above speaks about as plain as common preaching, that the free coloured people of these United States are not exactly *free*, to make a home where they please, and we think they will begin to have a *realizing* sense of this by-and-by.

The colonization of these people on the Coast of Africa was predicated upon the presumption—upon the *fact*, that they never can enjoy civil, political and social freedom and equality in contact with the Anglo-Saxon, or any branch of the Caucasian or white race, inhabiting this continent; and for this, the colonizationist has been denounced as being inimical to the coloured race, as being actuated by a desire to expatriate and banish them to a distant land. They and their false friends, the abolitionists, declare that this feeling of opposition to their advancement in this country is fostered and kept alive by the colonizationists, in order that they may be forced to emigrate. What can be more absurd than such an assertion? What have the colonizationists to gain by giving their money to carry people to Africa, and building dwellings, school-houses, churches and other public buildings for their use? What special emolument will accrue to such men as McDonough, Goodwin, Wilson and others, for liberating their slaves and sending them to Africa? How can the acts of such men, giving up their property as they evidently do for the benefit of the coloured race, instigate the masses of the labouring white population to protest against the peaceful settlement of liberated slaves from Virginia in the State of Ohio, on soil purchased by their own friends? Just examine into the facts of the movement as noticed in the above paragraph, and we will venture to say that not one in twenty of the people protesting against the admission and settlement of the slaves, were friends of African colonization. Such acts spring not from colonization, or any other factitious influences;—they come from a deeper source—from the unalterable laws of our nature. On terms of equality two

separate and distinct races never did nor can inhabit the same soil without amalgamation. And will the white and coloured races amalgamate in this country?—That black man who was beaten nearly to death and driven from his home, in a free state a few weeks since for marrying a white woman, does not think they will soon.

We should think, that acts like that of the citizens of Randolph county, above quoted, continually repeated in the free states, would have some influence upon the minds of sensible, reflecting coloured people. We should think they would inevitably be forced to acknowledge that the position, taken by the colonizationists, is the only course of true friendship for them —that their frequently reiterated assertion, that there is, and can be no secure and permanent home for them in this country, is the truth, although perhaps an unwelcome one; and we trust the faithful wounds of the friend will yet be more acceptable to them than the kisses of the deceitful enemy.

OUR FALL EXPEDITION.

Our prospects at this time for emigrants are remarkably promising. We have advices from different parts of the State, of which all are of the same import, viz: that the opposition of the free coloured people to colonization is becoming perceptibly less. This is certainly the case in this city. We find more *enquirers*, particularly among the more intelligent. The residence of Mrs. Thompson here for a few months, has given those who have had the civility to call upon her, some new light upon the subject of colonization. Although connected with the Episcopal Mission, yet she is perfectly conversant with all the affairs of the colony at Cape Palmas, and was able to give full satisfaction to all enquiries respecting it.

Those who conversed with her, we believe, came to the conclusion that there really was a colony or rather a commonwealth of coloured people at Cape Palmas, about upon a par with other small settlements of christian people in this country; that they had a government of their own, schools of their own, and churches of their own; that they eat, drank and slept, pretty much as other people do; and that they were in no degree different from their coloured brethren in the United States except that they were a *people*, not *coloured* people; and there was no dominant white race trampling on their heads and shoulders, in consequence of which, they generally walked somewhat faster and more erect.

Father Scottland, too, has been very busy in the counties, and from all accounts has produced a most favourable impression. A valued correspondent from Cecilton, Dr. Roberts, writes us that he has done more good than all the colonization agents who have ever visited that place. He tells a straight forward story, and no one can question its correctness for a moment. We calculate upon fifty emigrants if not more. Our vessel will sail on the 1st of November.

BLACKFORD'S LETTERS.

Of the authenticity of the following letters which we find in the Colonization Herald, there can be no doubt. They bear that *internal* evidence of genuineness which will leave no reader an infidel. To use a common

phrase, they are *exceedingly rich.* We approve of the editor's manner of publishing them *verbatim et literatim,* and think we will hereafter adopt the same course with like productions.

MONROVIA, LIBERIA, *Sept. 9th,* 1844.

DEAR MADAM:—I am well at present hoping these few lines may find you enjoying good health. I embrace this opportunity of telling you of my travels when I left Fredericksburg for Richmond, I put up to the Exchange hotell ther is the place I lodge that night. In going the next morning to settle my bill expressing myself to the landlord whare I was agoing he charge me nothing. I set oft to Norfolk next morning and arrived ther that Evening. I was very politely ask up to Mr. Bells house whare I was accommodated untill fridry Evening which I had directions from Mr. Mc Clain to see all of the passioners on board by three o'clock which I did, so after I saw all on board Me and Mr. Mc Clain came ashore again which he advise me when I Got to Monrovia to set me out some coffee trees which I has not done as yet being I has not had the opportunity, when we arrived to the Jolucal mountin we did not meat the Govner, he was in the States, but I will make it my Business to do so as soon as he coms. I has not been up the River as yet, but I has been inform that the land up thir is very good, but I am in hopes when I Goes up that I will make a living which it is my desires, for I believe an industrious person can live here. I wish you would Rite to Mr. Mc Clain as he requested me to Rite to him how those passioners was thy is some as smart people as I would wish to be in company with and some bad enough to pay for it since some of them has been ashore thy has been stealing but I am in hopes that I shall never be guilty of that thy is some of them sily enough to say they wish themself Back and ther is a great many a going to school, I am included in the number, but I has Regret very much that I refuse when I was there. Mr. Mc Clain give me a letter to the assistant govner which I has visit—I finds him to be a fine man, I amuse myself after I has said my lesson to Mrs. James C. Minor and to Dr. J. W. Luvenhall office a white gentleman which Mr. Mc Clain give me a letter to, I sets down at his office with surprise which I must say I never enjoy such life as freedom, my conversation is to him when I call him, is Dr. Luvenhal and his to me in Ripli Mr. Blackford it is much Better than to be in the state for them to call you Boy I has not seen Mr James C. Minor as yet but I am in hopes I shall in a few days he has Received your letter and has giving me free access to his house. Mr. Minor sends Respects to you and family especially to your Mother he is not in town that is the Reason he has not riting you all but he says he will by the next opportunity please to give my respects to the family particular to Mr. Blackford. I am afraid I cannot return thanks anaught to him for his kindness and also to you please to give my respects to all enquiring friends. Mr. Freeman the gentleman that will give you this letter, I has advise him to stop and see you and give a free estimation of Africa he is so much please with the place he is goin back after his family he is a very fine man, I am in hopes you will give him an invitation to unkle James Wess house so that he can give him an estimation of Africa. I dont think it worth while for me to relate to you what is heare. Mr Freeman will give you an estatement of it—please to give my respects to Mr. Lusious H. Minor and family when you return to him when I left Norkford I was in low spirit about eight days but after the captain put me as steward over the black and white which I received from the captain $20.00 after my arrival he insisted me to go to Calcuta. Being he was so please with me but I felt loft to leave my old country and I did not go. I see they is a great deal of religious person heare. I has

attended meeting very regular thy is a Presbyterian church and Baptist and also tha Methodist church thy is a great revival with the Methodist. I was a coming home one night from the Methodist church and I heard a crying over the street—and when I come to find out thy has been a woman died very sudden which was supposed to be well about half hour ago, she was not prepared for death I think, and I am studing about it every day.

Nothing more at present to say, but remainds you acquaintance.

ABRAM BLACKFORD.

P. M. Thy is a plenty out here for to eat, namely: potatoes, butter-beans, cassada and every other thing I see in your garden.

A. B.

Africa, Monrovia, *Sept. 10th*, 1844.

My dear Miss Susan Wheeler:—I take this opportunity of writing you these few lines to inform you that my health is good, and I hope these few lines may find you in the same state. I am now in a new country and am about to settle myself. I left Norfolk on the 14th of June and arrived here the 4th of August, our passage was longer than we expected though very safe. I am very well pleased, my reason why, is, I can use my own privileges in every respect. There are a few white people out hear, though they are very polite. I meet them sometimes in the streets and they steps one side of the pavements and touch their hats. I call at their dwellings in the course of the day and sets down at large and talks a great deal about the States and about religious subjects. The white men never calls me by my name unless they call me Mr. Blackford.

There are a great many pretty young ladies here and I amuse myself in visiting the young ladies when the schoole is out, and in going to the church.

There are three churches here, Methodist, Baptist, Presbyterian. There is a great revival here among the Methodists where I go both night and day and where we should all go to try to get acquainted with God. It is necessary we all should have an introduction to him.

You must write to me by the first opportunity, I would send some of this fruit but the passage being expected to be long, therefore I thought it would spoil before it reached you. Your friend,

ABRAM BLACKFORD.

Monrovia, *Feb. 14th*, 1846.

Dear Madam:—As an opportunity offers, I now embrace it, and drop you a few lines by way of remembrance, hoping that they may find you enjoying good health, as they leave me and my family at the present. I am doing tolerable well at present, and I like the place very well, insomuch that I have married, trusting, that I may do as well as those who has come to this country years before me, and are doing as well as can be expected.

As regards sickness, or this being a very sickly climate, it is not so for I never has enjoyed better health in my life, then I has enjoyed since here I have lived. It is very true, most all of the people who immigrate from America here has to undergo a acclimating process, I mean by that, that they have the fever, and in many instances it is very slight, only lasting not more than two or three days. And if I were to go entirely by my own feelings, I can assure that I have not lost three days on account of sickness since here—I have had none properly speaking since I had the fever. Tell all those who want to come, come—a fine country this is, fine malicious fruits grow here enough to attract the most noblest minds. People speaking about this country tell them to hush their mouths if they are speaking

any thing disrespectful of it. If any man be a lazy man, he will not prosper in any country, but if you will work, you will live like a gentleman and Africa is the very country for the coloured man. There are a great many coloured persons I here that have the liberty to come but will not come, it is those to whom I speak. Mr. James and George Marshall arrived here in December last in the Ship Roanoke from Fredericksburg, Virginia, and the Immogrants that came out at that time has already planted their produce and eating of the same, and out two hundred and more immogrants, there has not more than three or four of them died, and they was old persons. I would write you more about fine Africa, but I have a gob of work on hand, and the person it belong are in a hurry for it, and the vessel by which this letter is to go is expected to sail in a few hours. Please to give my best respects to Mr. Blackford, and tell him that I would have wrote to him, but not knowing where he is, you will please to inform me in your next. You will give my best respects to all the family and also Mr. Lucious Minor, also, give my respects to all my friends and acquaintances, and tell them I would have wrote to them, but I do not know where they live, they must write to me so that I may know where they are, and I will certainly answer their letters, give me all the news in your next. Will you please to be so kind as to write to my mother and tell her that I am well, I want to write to her, but I do not know where she lives, she must write to me, so that I may know where to direct my letters to her. Capt C. H. Bell of the Yorktown took a slaver with nine hundred and fifty slaves on board, about three degrees South of the equator. I very often see Dr. Pattin and Capt. Cunigum, they talk with me much about old home. I will be very glad for you to send me some cloth and tobacco which articles demands pretty good price also flour and pork, such articles demand at times a pretty good price, as I am keeping a little shop and such things I want very much, the freight shall not cost you anything. If Mr. James Marshall returns on a visit as he expect to do I will send you the money.

I remain yours with much respect,

ABRAHAM BLACKFORD.

"Black Dignitaries.—There are two colored governors (?) in Liberia: Buchanan at Liberia proper, and Rusworm at Bassa Cove. They are in fact, more the agents of a Society, than the Executives of respective provinces."

We copy the above short, disconnected paragraph from an exchange paper, and *what* paper, we defy any dyed-in-the-wool brother yankee to guess—the first time trying. It is hard to conceive of an editor so ignorant, as to couple so many mis-statements in the short space of five lines, and at the same time base enough to give such a gratuitous, unprovoked left-handed fling at the officers of the Liberia Colonies. It can be supposed to emanate only from some pure slavery disciple of the Darwin school, who maintains the opinion that the colored race is but a connecting link between the human species and the quadrumane. It must be considered a mere passing scornful kick of the high-born Carolinean at the poor nigs, on seeing them presumptuously paraded before the public with titles, by the Colonizationists. But not so, the above precious morceau comes from the pen of the colored editor of a paper called "The Mystery," published in Pittsburgh—at least it appears in the columns of that paper as an editorial,

spaced and without quotation. And why, it will be asked, should a colored man be disposed to sneer at honours bestowed upon others of his own race? The writer perhaps can answer better than we. We only know that the most intelligent colored men that we have come in contact with in this country, are disposed not only to declaim against and abuse the Colonization Societies, but to slander, vilify and injure their brethren who have seen fit to emigrate to Liberia. We blame no man for not emigrating or for opposing the scheme of African Colonization, if he can do so after a fair examination of its merits; but those who take it upon themselves to denounce the Society, to injure the colonies and dissuade the more ignorant from emigration, without having fully examined the subject, and making themselves well acquainted with the character of the colonies, and the actual condition of its inhabitants, assume a most fearful responsibility, and sooner or later will come to a heavy reckoning.

The writer of the above paragraph must be either an ignoramus or a wilful slanderer of his own race—probably a little of both. Had he given himself the trouble to obtain *any* information concerning Liberia, he would have known that "Buchanan" was a white man, and that he died some four years since; that "Bassa," including the "Cove," is one of the counties of "Liberia proper:" that "Russworm" is governor of "Maryland, in Liberia," some three hundred miles distant from "Bassa." He would have known that the coloured governor of "Liberia proper" is invested with more plenary powers than any governor of a state or territory under the American government, and that the legislature of the colony have full power to make and repeal all laws, regulating the internal affairs of the colony, and its foreign relations. Had he been accustomed to peruse a file of either of the Liberia papers, he would have found little of idle gasconade or malignant aspersions, and we would recommend to him some little honest, candid investigation of the subject.

MEMORANDA OF A JAUNT TO DENAH ON THE CAVALLY RIVER IN DECEMBER, 1844.

Conceiving that the interest of the Colony would be much furthered by a jaunt through the Barrakah country to Denah, I concluded after some thought, to make the attempt, the route was a new one, and I knew not how many obstacles might arise to block up the path, from the known jealousy of the Beach people—to go, I was determined, not through fool-hardiness—but with eyes and ears to see and hear for myself, what were the obstacles which could not be removed by a prudent and firm line of conduct.

Before leaving, it had been told me privately, that the Half Cavallys were opposed to my going, and would throw every obstacle in the way. Yet declining to perform what I conceived to be duty, never entered my imagination, because they were opposed.

With every thing in readiness we started on 12th December, 1844 with a lowering sky which proved the forerunner of a tornado, accompanied with heavy thunder and rain which lasted at least two hours.—We had hardly crossed the Hoffman river about one fourth of a mile beyond Tubman Town, before it overtook us—in less than fifteen minutes we were all deluged to the skin, and as poor Jack shewed an unwillingness to proceed only at a snail's pace, he was left behind to the care of one colonist,

and our party pushed ahead through fields of wet grass, and across rivulets, in places 3 and 4 feet deep.

We had enough of adventure on this part of our route, if the chatterings of monkeys and the horrid noises made by the chimpanzees, every time there was a vivid flash of lightning, louder than common, had any charms to the civilized ear. Mixed with it, there was some danger as we were journeying through old fields, where lofty trees, according to custom, were left standing; and several times our ears were greeted with the crash of falling limbs on our right and left. But onward was our course, which brought us in about forty-five minutes to the extensive wood, between us and Barrakah territory—here we had to await the arrival of our Jack, which came in a worse plight than ever Rosinante returned home after his wanderings. He was so exhausted that it required our utmost efforts to get him along—which caused a delay of at least one hour.

These big woods belong to Cape Palmas and Barrakah and serve as neutral ground. From the size of the trees neither party seem inclined to make their farms there, though the soil is fertile and well watered. Gloomy and without termination appeared our way through, as the rain kept pouring down on our devoted heads, though the thunder had ceased.

About 4, P. M. we arrived at the Methodist Mission House, completely done up—here things were soon arranged so that we had a warm bath and dry clothes to put on—the clothes in our valise being all wet. Here though distant from Harper twelve or fourteen miles, in the Bush Country, our troubles and vexations were soon forgotten; and even poor Jack the chief source of all, was petted and cared for by our whole party.

This station had not been occupied many months before our arrival, yet we found the school consisting of 10 scholars well organized and the teacher, Mr. J. Banks, possessed of great influence with the leading men of the country. His influence and his knowledge of the native language were at our service out of pure love of country; and we failed not to avail ourselves of them in smoothing difficulties which were instilled into the minds of a few of the head men, that we had some secret object in our visit to Denah.

Here then, we concluded to stop till the 16th, to talk palavers and get more acquainted. Here was the key to the Bush interior, and a few days spent in palavering and removing prejudices could not be considered as waste of time. We left Harper with the intention of going to Denah, and to return without, was not even dreamed.

As soon as our arrival was known in the big town, the King and Head men called upon us and expressed their pleasure at seeing me once more at Barrakah. During the evening also, the king called after I had retired to rest and seeing me much afflicted with violent cramp from wading through so much water while warm, prescribed and procured a country medicine which drove away the cramp, but hardly suffered me to close my eyes till near morning.

About 3 P. M. on 13th, we walked down to the big town and called upon the king, begging him to have the big drum beat, as we wished for a palaver of the head men having something to state. After waiting some time, the headmen upon hearing the drum, dropped into the square, each having in his hand, a small country stool. A majority being present, the king notified us that they were ready. With Mr. Banks as interpreter, I stated the pleasure it afforded me in visiting them now they had a mission school and American teacher in their country; I hoped they would prize them,—I was on my way to the river Cavally to Denah, and it was convenient to spend a few days in the country, to get more acquainted with the headmen and people.—The Americans were the friends of all country people—we come to

do them good—and they must judge hereafter by our conduct, and not by what they were told by our enemies:—now, they had been told by some Beach tribe, that our visit to Denah was to make a big house there and fill it with money—very likely indeed that I was to fill a big house with money &c., when I wanted their king, Neh, to accompany me throughout my route, to hear every word that was said,—in walking about the country every dry season, I had no other object than to see it, so I could describe it to our headmen in the U. S. who had a burning desire to learn every thing about Africa, its people, manners and customs—its trees, monkeys, and bush meat. This was all the object I had in going about—I was done. Presenting them a dash of tobacco and pipes, I left, having been informed previously that they would look their heads upon what I had spoken.

In our walk back to the Mission house Mr. Banks informed me that there was a small party influenced by the Half Cavally people, who were opposed to my going to Denah,—at their head was Brish, a powerful headman and the instigator of those who came here and murdered Parker and family; but I need not fear, as the king was favorable and his influence would put down all opposition,—here was Beach influence exerted where I did not expect.

Next day about the same hour I was informed by a messenger, that the king and headmen wanted to see me in town. With Rev. Mr. Herring, head of the Methodist Mission, who was desirous to accompany me to Denah and had just arrived at Barrakah, Mr. Banks and my escort, we made our way to the square before the king's house.—All being seated, the public orator proceeded to deliver the words of the king and headmen, as follows:—they were always glad to see their American friends—they welcomed me to their country, such as it was, it belonged to me, and I could go east or west, north or south—none dare molest me,—as to their king accompanying me, he was a freeman—to go or stay—he was done. Mr. Banks, at my request then introduced Mr. Herring as the superior of his mission, instead of Rev. Mr. Seys, who was about to return to the United States.

Mr. Herring then stated the object the Rev. Mr. Seys had in giving them a teacher—to enlighten the minds of their children—to make them Americans—to teach them good palaver; and every thing good. He hoped they would value their privileges,—he was desirous to extend the same light beyond them—to give them a school and teacher, hence his desire to go with me to Denah. To this address there was no reply, more than they were glad to see him in their country—they would consider his words. The palaver then broke up and we returned to the mission well pleased thus far, with our jaunt.

As we were to remain over the Sabbath at Barrakah, I expressed a wish that the king of Denah should meet us at Barrakah—after a moment's thought, the king said I should be gratified in this, as he would send his son to Denah and request Tuah, the new king, (as old Neh was dead) to accompany him back: they were old friends, he was sure he would do it.

December 15, being the Sabbath, Mr. Herring preached to a large congregation of the natives at the mission house. The headmen all listened with profound attention for a while, but soon became weary and listless, while the young men often smiled at the strange words of the preacher, and by their constant going in and out, kept the assembly in some confusion. During prayers, each placed himself in the position he deemed most easy—some fairly lay down. Their attention was as much as we could expect, from a nation who never heard but once before, the gospel preached.

On this evening king Tuah arrived from Denah, much to my satisfaction—he was a regular Bushman—very shy and uncommunicative. When conversed with apart from the Cape Palmas people he was more open and as-

sured us that his people would be happy to see us—that our "news" would be gratifying to all who dwelt on the Cavally river above Denah.

December 16th.—Started for Denah at 5 A. M., escorted by the two kings and our company of natives, which now amounted to nearly 25. Pushing ahead through water, mud and old fields of cassada, we arrived at 8 A. M., at Bluroh, king Deuco's town, where notice had been despatched previously of our being *"en route."*—We were wet through, and putting on dry clothes waited on the old king who had the week previous visited the cape and received a "royal dash"—our reception was quite cool, and no notice whatever was taken of our royal friends—of course, this we considered an insult: but king Neh of B. begged us to take no notice, as he and king Tuah would proceed on to the next town which belonged to Tuah's father. We begged Neh to partake of our salt beef and rice which were all we had to offer, as old Deuco only killed one fowl for five civilized people.

This Deuco was formerly king over the whole country but was deposed for some of his dirty acts. In the last war, he assisted the Saureekahs to burn one of the Barrakah towns; for which a heavy palaver hangs over him. He is between seventy and eighty years of age and has a most dastardly appearance,—after having treated me thus, he had the assurance to send his son for "trust money." Hurrying away from Bluroh, we again commenced our wearisome journey to Denah. Hardly had we progressed a quarter of a mile before a palaver broke out between our Cape boys and the next town people. We were in advance, and for a few moments knew not what to make of the affray, as our Cape boys strove hard to mislead us about its origin; but they could not deceive Mr. Banks, who soon returned and explained matters. It seems a custom pretty generally among the Beach people to maltreat Bushmen when they bring in trade, and one of our boys had been recognized by a man whose oil he had forcibly levied upon for a pretended debt of one of his towns people. By falsely denying being the culprit, our boy was finally let off; but he could not have escaped so easily had it not been known that the kings of Barrakah and Denah were of our party and near at hand. This was followed by a delay of nearly one hour on the road, as king Tuah, sent word that his father would meet us with a pot of palm wine; this civility, little as I valued the palm wine I could not refuse, though our patience was sadly tried before the parties did appear.

It was past 11 before we were fairly under way again; with a hot vertical sun pouring down upon us our progress was but slow,—the heat was more intense than on the beach, with a path worse than any I have ever seen; in fact, some parts were so bad as to have prevented a travel on horseback without danger, and though warned beforehand of this by king Neh, yet, I hardly credited him, thinking he might have some unknown motive for dissuading me. But I did him injustice. The route between the two towns is mostly level, until you approach the Cavally, when the country becomes more hilly. The land is superior to that on the beach and would produce every tropical fruit or vegetable. About 3 P. M. we arrived at the long wished for town of New Denah, (the old one having been abandoned at the death of Neh) which is located a little lower down the river. Standing by the grave of Neh in the old town you are perhaps 100 feet above the river and 120 feet above the Cavally, which fine river at this point, 20 or 25 miles from its mouth, is as wide as the Connecticut at Hartford.

As the king had preceeded us, we were received with a salute of musketry, and found a large house ready for us. Happy we to get into such good quarters, hungry, faint and weary; and threatened with dysentery, from the villanous palm wine, drank to please our royal host. Taking a warm bath, and putting on dry clothes, we soon felt quite comfortable, as

we had a knowledge that more than one sorry fowl was preparing to satisfy our hunger. The rest of the day was devoted to rest, and conning over what we should spout the next day.

About 10 A. M., we were informed by the king that the headmen were assembled and waiting to hear our word. When we arrived on the spot, we found not only the heads but the whole male population of the town. Beginning with Dr. Hall's first acquaintance with their old king Neh, I informed them, that the Americans were always anxious to keep good friends with them; and to manifest our sincerity, I had come all the path from Cape Palmas to renew our friend palaver, which had been broken off, owing to some difficulty between them and Cape Palmas.—I had other objects in view—I wanted to see the country myself—I wanted over news to go to the Long Bush—that we wanted camwood and other trade to come in to us. I wanted to shew them Mr. Herring, my friend, who was a god man and would do their people good. If they wished it, he would by and by, give them an American to teach their young ones to savy book and god palaver. I had brought them a small dash which I would now give.

To this address, Tuah arose and taking one head of tobacco in his hand, and going towards a fire on the spot threw on it some of the leaves, thrice invoking at the same time, Neh, their deceased king to look down with approbation on what we were doing. He reminded him that these strangers were the same as their great father Dr. Hall, with whom he had made a treaty—that there never had been a palaver between them; and now they had come a second time to their country to see it; he hoped Neh would smile upon all efforts which went to benefit his country. After this, we were welcomed and shook hands with every man in town who was bold enough to come forward. About camwood, he said he was glad to hear that we wanted it—that there was abundance up the river and that he would soon become a rich man from the sale of it. He was glad to see a god man in his country and bid him welcome to make a school and teach their little ones book and god palaver—it was a good palaver and it made his heart glad to hear of it. He thanked me in the name of his people for my dash.

Here was a recess of about one hour when we were invited to take our seats again, as the king and headmen wanted to dash us. We did so; when a fine heifer was presented and thanks were returned by us.

Having thus succeeded, we deemed it duty to endeavor to set a palaver existing between them and the Cape Palmas people, as we found both parties desirous to have it done away, but unwilling to move in the matter, according to the foolish customs of the laws. Our escort consisted mostly of Cape boys, and knowing the Denahs were anxious to have the palaver set, we opened it in due form as mediator invoking both parties to come forward and "spew water," according to the most approved custom. King Tuah then arose and said his people had nothing in their hearts against the Cape people—they were willing to renew their amity and spew water, and were glad to see Cape people among my escort. No reply being made on the part of the Cape Palmas, for fear of a palaver on their return home, I arose, pledged myself to them to pay all palavers which should come up against them,—king Tuah, in the name of his people had nobly stood forth and offered them the olive branch of peace—could they refuse it after eating his rice and salt? I called upon my headman Saboh to come forward and meet them. After a consultation among themselves, Saboh ventured to come around the plate and spew water, declaring that nothing existed in the breast of his people against the Denah,—and thus this palaver of several years standing was set. Mr. Yellow Will, our former headman was the sole

cause of it. The next day, we left Denah at 4 A. M. and returned home, after a tedious walk of nearly thirty miles, pleased with the success which had crowned our efforts.

Cape Palmas, June, 1845.

EPISCOPAL MISSION IN MARYLAND IN LIBERIA.

We copy the following summary of the missionaries and stations of this mission from the last No. of the Spirit of Missions.

WESTERN AFRICA.

Established March, 1836.

Rev. T. S. Savage, M. D., Rev. J. Payne, Rev. E. W. Hening, Rev. E. J. P. Messenger, Geo. A. Perkins, M. D., Mr. Appleby, Mrs. Savage, Mrs. Payne, Mrs. Hening, Mrs. Perkins, Mrs. Appleby, Mrs. E. M. Thomson, and several native Teachers.

We have the satisfaction of recording, at the end of another year, the continued health and usefulness, with which God has favored our missionaries in Western Africa. Up to the latest dates, all connected with the mission were in the enjoyment of good health.

The Rev. Mr. Hazlehurst, who was reported last year as having returned to this country in consequence of severe illness, has been prevented resuming his connexion with the mission. Certificates from his medical advisers gave such a view of his case, that the committee did not feel justified in acceding to his desire for a re-appointment.

The disturbances between the native tribes in Western Africa have been quieted, and, so far as the committee are informed, nothing now exists to interfere with the regular religious services of the missionaries, or the attendance upon the mission schools.

The Rev. E. J. P. Messenger, of the diocese of Pennsylvania, has been appointed to the mission by the committee since their last report. He embarked at Baltimore on the 17th November last. Intelligence of his arrival at Cape Palmas has been received, but no accounts of the result of the process of his acclimation, have as yet come to hand.

Mrs. E. M. Thomson, who, at the date of the last report, was in the United States on a visit, is about returning to the station at Mt. Vaughan.

The mission schools at the various stations are sustained with regularity. The reports at the examinations give evidence of steady improvement in the various branches of education, and the journals of the missionaries record several highly interesting instances of conversion from among the elder pupils. One of the most intelligent and best educated, and one who at the same time gives most pleasing evidence of having passed from the darkness of heathenism to the glorious light of the Gospel, it is probable will commence a course of study for the Ministry. In reference to this, the missionary observes: "May the Lord vouchsafe to us, so glorious a consummation of our hopes, as the speedy raising up of a faithful herald of the Cross from the sons of the soil. This has been our aim from the commencement of our operations, and although our anticipations have been more than once blasted, we still hope, and never more confidently than now. I doubt not that a native agency is in process of training, which will most amply repay all the sacrifice of life and treasure it may have cost."

At the *Primary Station*,—Mt. Vaughan,—Mr. and Mrs. Appleby have been in charge, where they have since been joined by the Rev. Mr. Messenger. Divine service is celebrated regularly on every Lord's day. In the school connected with the station there are *thirty* pupils, some of whom

are from the colony. At the last examination, the progress of the children is represented as having been encouraging.

The station at FISHTOWN, five miles from Cape Palmas, continues under the charge of the Rev. Dr. Savage. Religious services are held regularly twice on every Sunday, together with a Sunday school, both morning and afternoon. The congregations vary from one hundred to five hundred in number.

The mission boarding schools are in successful operation. There are twenty-two pupils in the male, and fifteen in the female school; in the care of which Dr. and Mrs. Savage are assisted by a native teacher and his wife, both converts from heathenism, who prove to be efficient instructors and consistent Christians.

Dr. Savage has also under his care, a youth who is making much progress in the more advanced branches of education. He is pursuing a course of study in medicine, and will, it is hoped, at some future day, be qualified to act as one of the physicians at the station. He has been baptized and admitted to the Holy Communion within the last year; and an interesting feature in this case, is the fact that one of his male sponsors is a native convert and communicant.

ROCKTOWN, and other neighboring points, have been frequently visited by the Rev. Dr. Savage, who continues to preach at them.

In relation to the mission schools, Dr. Savage writes that "they certainly are in an encouraging state. The new pupils received have been carefully selected from among the most influential families in the settlement, and great regard had to the indications of promise afforded by each."

A detailed report of the progress made by individual pupils at this station will be found in Dr. Savage's journal, published in the "Spirit of Missions" for June, 1846.

At this station there have been baptized during the year several adults and one child, the offspring of native parents, communicants in the mission. In all these cases, native converts acted as sponsors.

At CAVALLA, the Rev. Mr. Payne and Mrs. Payne continue to reside, and there also Mrs. Patch has been rendering her assistance during the year. They are aided by two coloured teachers from the Colony, and one native convert.

The usual religious services on Sunday, consisting of public worship and the Sunday Schools, constant attention to the boarding schools during the week, and frequent visits to neighboring villages, have fully occupied our missionaries.

The congregations on Sunday have varied from one hundred to five hundred. The mission school contains forty-one pupils,—twenty in the male, and twenty-one in the female department. The Sunday school has an average attendance of sixty-five. Two adults and two infants have been baptized. There are twenty-two communicants connected with the station,—four having been added, (two from another station,) and four suspended.

In the early part of the last year, a serious difficulty occurred between the native tribe dwelling at Cavalla and a tribe inhabiting an adjoining district. It proceeded to open violence and painful conflicts; but, throughout the whole, not the least molestation was offered to our missionaries, who suffered in no respect, except that, for a brief season, owing to the popular excitement, the attendance of the people upon religious services was much interrupted. These quarrels were, however, soon quieted, and the regular routine of the mission was resumed.

The mission schools were not at all interrupted. During the height of the disturbance, Mr. Payne writes, "Our quarterly examination was held to-day. Though 'in troublous times,' forty-one of our children were present, and gave gratifying proof of their continued interest and progress in their studies."

The journal of Mr. Payne, published at intervals during the past year contains many interesting and most encouraging facts, evincing the blessing which accompanies the persevering efforts of our missionaries in this most important department of their labor.

A successful attempt has been made by the wife of the missionary, and the female assistant, to induce the native women to attend public worship. Heretofore it was difficult to procure their attendance, but, by visiting from house to house, an influence has been acquired which has enabled our missionaries to prevail over the prejudices of the natives, on this point.

Concerning this endeavor Mr. Payne thus writes, "The attendance of the women has steadily improved since Mrs. Payne and Mrs. Patch adopted the plan of visiting them at their houses on Saturday afternoons. They are uniformly courteous; and some of them are communicative and appear to take an interest in the gospel."

The out-stations of Cavalla River and Kablah, formerly under the care of the Rev. Mr. Smith, have been unavoidably deprived of all oversight, except an occasional visit from Mr. Payne.

The missionary concludes his individual report by observing, "that the past has been a most trying year to this station. Involved in war, and situated in the midst of enemies, the people have been compelled to stand on their guard, night and day, almost constantly. Under such circumstances, it is cause of adoring gratitude that they have still been disposed to attend religious services, and to receive instruction in that knowledge 'which maketh wise unto salvation through faith that is in Christ Jesus.'"

The station at Rockbookah is now under the care of Dr. Geo. A. Perkins. The dwelling necessary for his accommodation and that of the pupils, was, at the latest accounts, nearly ready; and both Dr. and Mrs. Perkins were looking anxiously to the period when they should be enabled to commence.

As a physician, Dr. Perkins has been constantly and extensively employed among the natives; and while so occupied, his endeavor has been not only to impress them with the benevolent disinterestedness which actuates the medical missionary, but to lead them to a serious concern for the salvation of their souls.

Taboo, the station formerly occupied by the deceased Mr. Minor, is now under the charge of the Rev. Mr. Hening, who, with Mrs. Hening, removed to it in March, 1845. A school has been maintained here for three years, notwithstanding many discouragements, by a young native teacher, who, having been led to abandon the superstitions of heathenism, and aroused to serious concern for his soul's welfare, under the ministry of Mr. Minor, was, after further instruction from the Rev. Mr. Hening, admitted to baptism.

A review of the mission in Western Africa during the last, the 10th year since its establishment, affords grounds for devout thankfulness and much encouragement. The missionaries have been blessed with health, and animated to persevering continuance in their self-denying labors, by the fruit which they are now privileged to witness. The result of past efforts is now beginning to show itself in the growing up of a generation of young persons educated in the nurture and admonition of the Lord, who are already rendering assistance in the mission, and from among whom we may expect, at no distant day, to select candidates for the holy ministry.

There are twenty-four persons, including native assistants, engaged in the mission. Religious services are held regularly at five different stations, and other points are frequently visited. The boarding schools contain about one hundred and fifty children. More than that number attend the Sunday school, and it is estimated that about fifteen hundred persons are brought habitually within the hearing of the gospel. The number of communicants is about fifty.

The Treasurer's account shows an expenditure of $6,627, on this mission during the past year; but the Committee have authorised a shipment to the amount of $3000, which properly forms a portion of the last year's expense. As remarked in a former report, the Treasurer's annual returns show a great variation in the cost of the mission to Africa, in consequence of the unavoidably irregular periods at which drafts are presented and shipments made. The annual appropriation amounts to $12,000. The special receipts for this mission. during the last year, have amounted to $7,302 69. The support of one missionary has been assumed by the Church of the Epiphany, Philadelphia, and that of one female assistant by St. John's Church, Providence.

Another missionary is earnestly desired by our brethren in the mission, to occupy the station at Rocktown, and it is hoped that some one will soon be found to consecrate himself to this particular field.

Institution at Bexley.

In connexion with the report on the state of the mission in Western Africa, the Foreign Committee would respectfully state, that, at the last meeting, a communication from Mr. Elliott Cresson, was by the Board, referred to them, the object of which is to induce the Church to establish a missionary institution at Bexley, Western Africa, for the theological education of native converts. It is believed that the foregoing statements respecting our stations at Cape Palmas, will show that our missionaries in Western Africa have distinctly in view the preparation of young men for the ministry, while, at the same time, in the judgment of the Foreign Committee, it would be highly inexpedient for the Church to extend their operations, to a more distant portion of that coast.

TO THE FREE COLORED PEOPLE IN THE UNITED STATES.

Prompted by a sincere desire to be instrumental in promoting the welfare of the colored population of this country, I feel constrained to address a short communication to the free people of color in the United States, relative to the scheme of colonization in the land of their forefathers. And having been a resident for two years and a half in the colony of Liberia, on the western coast of Africa; and having enjoyed peculiar facilities for becoming acquainted with the various operations of that interesting little Republic, and for observing the condition and prospects of those persons who have taken up their residence in that country, I am induced to believe that a candid and impartial representation of the state of the colony, from one who has been so intimately associated with its progress, will meet the favorable consideration of all who may desire information relative to it.

I am aware that the minds of many of the free people of color in this country, have been greatly prejudiced against Liberia, from erroneous representations by persons who profess to be actuated by feelings of humanity, and by a desire to improve the condition of the colored people in the United States; and I have often been forcibly struck with the strange inconsistency

which marks the course of such persons—holding out, as they profess to do, the blessings of liberty and equality to their colored brethren; and yet exerting their influence in opposition to their emigration to the only country, in which they can really enjoy these blessings. But, while I protest against such a course, I cannot commend that of others, who hold out false inducements in favor of emigration; for observations have convinced me that some persons have emigrated to Liberia, with erroneous views; in consequence of which, they have been sadly disappointed.

Now, I would briefly and simply state, that I regard Liberia as a desirable place of residence for all colored persons, who are capable of appreciating the privileges, and of enjoying the blessings of civil and religious liberty; and, in view of all the advantages and disadvantages of a residence in this country, and in that, I here repeat what I have before declared, that if I were a colored man, and not a slave, I would unhesitatingly go thither, if possible, and live and toil and die in Africa.

I regard the colony of Liberia as firmly established; and I believe that the smiles of Heaven rest upon it; and that the sheltering wings of a kind Providence are spread over it for good—not only to the immigrants from this country, but to the benighted sons and daughters of Africa—a land which has so long been enveloped in the darkness of heathenism. I think that the greatest difficulties have been surmounted—the greatest obstacles overcome; and that Liberia now presents an inviting field to energy and enterprise; and a desirable home to all persons of color, who desire the privileges of freedom and equality—privileges which they never can enjoy in any part of this country.

Without, at present, entering into particulars, relative to individual enterprises in Liberia, I may state, that nearly all the citizens who have lived long enough in the colony, to be able to understand their relative position, and to appreciate the privileges with which they are favored, are perfectly satisfied with their condition, and decidedly prefer their present situation and circumstances, to a residence in this country. There are, of course, some persons, who are ignorant and indolent; and who are not capable of appreciating the blessings and privileges which they might enjoy. But I believe that this class of people is comparatively small; notwithstanding the state of utter ignorance in which many persons have arrived in the colony from time to time.

I would not advise any person to emigrate to Liberia, who will not go cheerfully, and with a determination to try to overcome every obstacle which may be presented. And I am decidedly of opinion, that with a cheerful, contented mind, and industrious habits, colored persons may live more easily, more comfortably, and more independently than they can in the United States. Those persons who have a pretty good knowledge of any of the mechanical arts, need not fear of being able to live comfortably in Liberia. But as the cultivation of the soil is the surest road to independence, I think that some attention should be given to agriculture, even if persons should devote a portion of their time to mechanical pursuits. The land is generally very good; and with proper management much less labor is required, to procure a comfortable subsistence, than in this country. In Liberia, however, as in all other new countries, industry and perseverance are necessary; and, while I would conscientiously recommend it as a desirable home for all colored persons of enterprise and frugality, I cannot too strongly discourage the emigration thither of those who expect to live in luxurious ease and indolence.

J. W LUGENBEEL.

Washington City, D. C., June, 1846.

"GOING TO LIBERIA."

(From the African Repository.)

A short time since the colored people in Terre Haute, Indiana, and vicinity, selected one of their number and appointed him their agent to go to Liberia and look at the country, and return and report to them the state of the facts. We were pleased with this arrangement; it looked as if they intended to act intelligently. But no sooner had the abolitionists heard of their plans, than they made a regular onset at *him* to prevent his going, declaring and *resolving* that if he went they would read him out of the conference, in which he was a presiding elder, and otherwise disgrace him to the extent of their ability. The consequence is, that for the present he has declined going. And yet this is done in a *free state*, in this land of liberty and equal rights! Who can fail to draw an inference from their opposition to *his* going to Liberia merely to *look at it* and return? What is that inference? Why, manifestly, they were *afraid* of the result. They know that Liberia is a better place than they represented it. We demand investigation, scrutiny, every thing that will test what we have done and what we propose to do: they are afraid to have it made!

As we understand it, these *abolitionists*, who prevented Mr. *Revels* from going to Liberia, were *colored people!*

There is another movement which deserves a thought in this connection. A meeting of colored citizens was held at Cleaveland, Ohio, on Tuesday evening, last week, to consider certain propositions made by some of their number, for emigrating to Oregon or California, to set up a state for themselves under the protection of the United States, with a view eventually of coming into the Union on an equal footing with the other states. The meeting was addressed by several individuals, and the discussion grew so warm, and the feeling so strong against emigration, that the emigrating party withdrew from the meeting, and left the ground to their opponents. The result was, that resolutions were passed, declaring that in the present aspect of things, the condition of the colored race would not be improved by emigration: that they never would be able to obtain a territory in North America on the terms contemplated; that colonization or general emigration is, and ought to be condemned by the colored people; that the colored colonizationist, is as bad as the white colonizationist, and that both ought to be condemned; and that the duty of the colored people is to stay in this country and continue to wage a moral warfare for their rights, trusting in the power of truth and the God of Justice for a final triumph. The emigration party seems to have been very small.

We have not learned that the subject of going to Liberia was distinctly before them. One thing, however, is manifest from this and other proceedings of the colored people: there is a restlessness among them, and a determination to make some change in their condition and prospects.

TERMS.

This Journal is published Monthly and is furnished to Subscribers at $1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. James Hall, General Agent, Colonization Rooms, Post Office Building.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.